

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY: ITS SCIENCE, AND ALLIED SUBJECTS

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N. S. A. ANNUAL REPORTS.

President and Secretary Transmit Encouraging Documents to the Convention.

PRESIDENT'S REPORT.

To the Officers, Delegates and Visitors to the Convention, and to the Spiritualists of America,

Greeting—In compliance with the requirements of the constitution, by-laws, rules and regulations of the National Spiritualists' Association of the United States of America, I have the honor to submit my report as President of said body, for the year 1906-07 for your consideration. It is the fourteenth message that it has been my privilege to present to similar delegate bodies during my official connection with the organization in whose name we are assembled today.

Growth of Spiritualism.

Never before in all its history has Spiritualism occupied so large a place in the thought of the world as it has during the past twelve months. The increase of interest in our movement on the part of the people is confined to no one locality nor state nor nation. Reports from all lands show that it has been a favorite theme among all classes of people. It has been discussed in the laboratory of the scientist, in the library of the student and in the drawing room of the leader of society circles. Those who move along the humbler walks of life have made it their favorite topic of conversation, whether at their daily toil or in the quiet of their homes. More than two thousand newspaper clippings from secular journals alone have passed through my hands, all of which have borne directly upon the subject of Spiritualism. Books bearing upon the subject have been in general demand wherever free public libraries are maintained. It is pleasing to note this increase of interest in our movement and to record the fact that Spiritualism has grown in popular esteem, despite the other fact that its professed followers have been quite remiss in their support of and devotion to the cause they profess to love. The growth made during the year has been intellectual in its character, rather than practical in its application. Of course, all educational work has its practical side, because it fits the masses to receive a new revelation of truth when it shall be vouchsafed to them.

Spiritualism Abroad.

A word with regard to the progress of Spiritualism in foreign lands is not out of place here. Reports received from Great Britain prove that the cause is flourishing in the United Kingdom as never before. The local societies are doing a most excellent work and the National Federation is constantly widening its sphere of activity. Best of all, the Lyceum, or Sunday school work, is receiving, as it ever has received in years past, the devoted consideration of the ablest minds among our English cousins. They do not wait to convert people to Spiritualism, but they make Spiritualists out of the young by educating them in the sacred truths of a religious Spiritualism. English scientists are devoting themselves to a painstaking analysis of sundry phenomenal manifestations and doing their best to reduce them to an orderly form. In France and in Germany, the most prominent scholars and scientists are doing the same thing. Reports from France in particular are especially encouraging. Colonel DeRochas, Professor Flammarion and their associates have taken high ground in favor of a scientific basis for Spiritualism and have thrown no little light upon the general subject of psychism through their investigations of the past year. Encouraging reports reach us from Austria and Russia. Never since the transition of Rudolph Virchow have the countries of middle Europe shown so much interest in the movement which

that great man so ably represented. Russia has always been a fertile field for spiritual thought. Aksakof and Butlerof have had worthy successors, and their demonstrations have done much to turn the minds of the people to the realities of being, away from the ephemeral of materialism.

In Italy, Professor Lombroso has come to the front with a new declaration as to his interest in the subject of psychic science. A princess of the realm as a medium for the unseen forces has been the means of converting Marconi, of wireless telegraphy fame, to a belief in Spiritualism, and inspired him to proclaim that fact to the world. A movement is on foot to form a National Federation of Spiritualist scientific circles and clubs for the purpose of engaging in the propagandism. A national organization is also under consideration in Bulgaria. A strong working church society has been formed in Sophia, with the chief justice of the principality, his excellency, W. Groblachoff, as its president.

The judge is also the prime mover in the work of organizing a national federation. He has been able to gather around him many of his nobility, both in the field of intellect and of social standing. In Spain and in South America, wherever the Spanish language is spoken, the same increase of interest in the subject of Spiritualism is apparent. No returns have been received up to date from Cuba, Porto Rico and Mexico. It is known that a large number of societies exist in all these places, especially in Porto Rico. Portuguese journals show that Spiritualism is a popular subject in Portugal and Brazil.

In India, the King of Tagore entertained our missionary to the world at large, Dr. J. N. Peebles, and opened one of the royal banquet rooms for a series of lectures upon the subject of Spiritualism. A society was organized under the leadership of the most representative men of the kingdom. In the large cities of India, such as Bombay and Calcutta, Spiritualism is coming to the front with rapid strides. This is also true of all of the thought centers in Ceylon. South Africa gives us the same encouraging outlook and assurance of growth. Societies exist in Cape Town, in Durban and Johannesburg. The work in Australia is also of a most encouraging nature. The Harbinger of Light, with Mrs. Charles Bright as its editor, is proving a power for good in all thought centers in the southwestern continent. She is a most worthy successor of that tireless worker and splendid leader, W. H. Terry, who resigned the editor's chair in her favor during the past year. A national organization has been formed in New Zealand, with William MacLean, of Wellington, as its executive officer. Mr. MacLean is also the president of the large flourishing Spiritualist society in Wellington. He reports a steady and healthful growth of the spiritual movement throughout the New Zealand States. Letters have reached me from British Columbia, Assiniboia, Saskatchewan, Ontario and Quebec in the Dominion of Canada, all indicating an active interest in our thought and a desire to spread the light of truth. A strong working organization has been formed in Montreal, with Mr. John MacLean, A. M., the distinguished author, as its president. Toronto, Hamilton and Guelph all send encouraging reports. Truly, the outlook in foreign lands is indeed encouraging.

Spiritualism at Home.

Turning to our own country, we find a marked increase of interest in Spir-

SECRETARY'S REPORT.

To the officers and members of the National Spiritualists' Association in convention assembled, Greeting: Mr. President and Co-workers:

It gives me pleasure to herewith submit to this honorable body the annual report of your secretary for the year ending September 30, 1907.

The work of the year at our headquarters in Washington has been pursued by your secretary under pleasant conditions, on the whole, and with such dispatch and fidelity as were possible to display. The usual routine of clerical business has been the rule, varied with many other duties and tasks that must of necessity come up for attention in the great affairs of a national organization.

An extensive correspondence, not only with our chartered societies and the press, but also with a large number of inquirers and other individuals who wrote to our office for information and aid in their studies and labors, has been steadily maintained by your secretary and thousands of letters have been sent out from the home office in the interest of Spiritualism at large and of the N. S. A. and its objects, as well of its auxiliaries. In addition to these the usual quarterly circular letters and all necessary literature, including official notices and announcements, have been mailed to our chartered societies, most of which have been received and kindly acknowledged. In cases where societies have failed to send us word of their change of officers or of locations letters have been returned to us and in some instances we have been unable to find anyone who would deliver these writings to the proper parties to whom they belong. This is not the fault of your office, but at the other end of the line, who neglect to give the timely and proper notice of their doings. We have reason to think also that some of the societies have gone out of existence, but of which fact we have not been notified.

The Spiritual Press

has kindly and generously published all the articles, appeals and statements sent to its columns by your secretary and we owe to the editors and managers of the same a debt of gratitude for the unfailing help which they have given to the N. S. A. and its officers. In this connection we may mention with profound appreciation The Progressive Thinker, Sunflower, Lichtstrahlen, Reason, Occidental Mystic, and the latest comer into the field of Spiritualistic journalism, The Herald of Truth.

Our Free Library

is in excellent condition and has been well attended, scores of readers have visited our rooms for the loan of books and our work in attending to these alone is of no small account, in point of time and labor expended upon it, it is a good work, freely given and not only the humble residents of our city but also many who occupy high places come to freely receive the blessings that our standard liberal and Spiritualistic literature offers to them.

Visitors from far and near have been many at our headquarters. The present season has brought, perhaps, more than usual, owing to the Jamestown excursions to Virginia, those Spiritualists who visit that great exposition wishing to stop over in the capitol city and, among its sights and points of interest, taking in the headquarters of the National Spiritualists' Association. The time and work given to the reception of the many callers and visitors to the home office must be counted as a large part of the duties and official affairs of the secretary.

Charters.

The Temple Fund Association—National in scope and purpose—was organized at the N. S. A. convention in Chicago, 1906. Rev. George W. Kates was chosen president of that worthy association, and Mrs. C. H. Mong secretary. Shortly after convention an application for a charter was made to the N. S. A. by the Temple Fund Association and granted. In addition to this the following named societies have been granted charters by the N. S. A. Board—these are all local in

character and have concurrent jurisdiction: Tampa and Appalachicola, Florida; Salt Lake City, Utah; Haverhill, Mass.; and Philadelphia, Pa. Two Lyceums have been granted charters, one in Pittsburg, Pa., the other in Fall River, Mass. Two societies that have been members of the N. S. A. for years, namely, one in Bradford, Pa., and one in Paterson, N. J., have been granted new charters at their request. Our valued auxiliary, the Spiritual Research Society of St. Louis, Mo., has surrendered its charter to the N. S. A. but only to enter the State Association and it still continues in thought, purpose and spirit with us.

Auxiliaries.

Up to October 1st it is impossible to state the probable result of the financial returns to this association from our auxiliaries, as many of them will not pay their dues till their delegates come to convention, bringing the money with them. This is the yearly practice, and we know of no way to change it. Notice and appeals have no effect, and it is not right to deprive delegates of their seats in convention (as was suggested last year) who represent societies in good standing and who have the money with them to defray all obligations of the associations to the N. S. A. But we can state that a number of our auxiliaries, state and local, have paid their dues and discharged all obligations to the National body, and most of them have appointed their representatives to the annual assembly. The outlook is for a good and most important convention of large attendance and much enthusiasm. The annual reports are, as a whole, encouraging, inasmuch as most of them show that their societies have held their meetings, paid their bills and kept faithful to the cause during the year. This has meant hard and continued work on the part of a few in each locality, but it shows commendable earnestness and zeal on the part of those loyal souls, which saves the day for our beloved movement in their respective localities.

A number of societies have failed to report for more time than the N. S. A. is disposed to allow them and there is no doubt that some of them will have to be suspended ere long. We have been lenient with them because it frequently happens that just as we think the day of grace has gone by for a society a letter suddenly comes, containing back dues, with statement of complete resurrection and an improvement in methods, all of which we are glad to note, and, consequently, these societies are restored to good standing in our work.

Duty, however, calls me to mention that nearly every local society in Indiana that we organized has either withdrawn or has failed to answer letters from our office or to pay up back dues of more than two years. We believe that the greater part of them is extinct, some have gone into the Indiana State Association. The state secretary reports twelve local societies in good standing in its jurisdiction. This leaves as many more unaccounted for in that state. Pennsylvania and other states also have derelict societies, and some means should be devised by our convention by which we can ascertain the direct status of each locality in point of spiritual organizations. Your secretary has done what she could to learn of these societies, but in many instances without satisfactory results.

Our last convention ordered the printing of a list of N. S. A. chartered societies for distribution to those who might call for them. This list was printed, but it is not satisfactory, because the addresses of secretaries and presidents are changing from year to year and new societies come up and some of the old ones go down, therefore we cannot have an accurate list for three months at a time. The list as published shows nineteen state associations, and ninety-nine local, including camps, with one national, the Temple fund. This list is misleading, in view of the fact, mentioned in the foregoing, that many of the societies have failed to report this year that did not do so last season, but while at that time they had barely perhaps come

within the pale of the edict of suspension, this year, if they do not send in accounts, they will surely be amendable to this law.

State Associations.

The report of several of our state associations is far from encouraging. Minnesota, Illinois, Indiana, Missouri, California, Wisconsin and one or two others, give good and pleasing reports. Massachusetts, composed of lay members only, always sends encouraging accounts of its good work in holding successful mass meetings at different points, in doing much benevolent work and in meeting adverse measures in the State House with promptness and dispatch. New York shows a grand work accomplished. Connecticut is doing much, but needs encouragement from more of its people. Some state associations have failed up to the present to report. Texas states that only six societies in the whole state are holding meetings. Nebraska does not report at all. Iowa seems much in need of attention, and, in the opinion of our secretary the N. S. A. convention should give some real work and measures to the needs and purpose of state associations. The subject of dues from the state associations, on which an amendment will come before this assembly, seems to be an important one. While it is true that most of the state organizations send in their dues and contribute liberally to the National body, some of them are lax in this respect. When two dollars comes into this treasury from a great state as the dues of a state organization which elects two delegates to our convention, one on its charter, the other in accordance, we presume, with the \$2.00, a rate rule for state bodies, it seems to us that some means should be devised whereby a suitable revenue should come to the N. S. A. from these organizations, especially in view of the fact that before these state bodies were chartered, or given exclusive jurisdiction, the many local societies in their territories, then chartered with the N. S. A. direct, yielded a much larger sum to the annual receipts of the N. S. A.

Our finances are not so low that we have to become a bankrupt institution, nor are they so large that we can afford to stop begging for funds to sustain the work of the association. The financial reports of treasurer and secretary will give full information concerning expenditures, receipts and property, and we recommend them to your careful attention. A steady drain is made upon the exchequer of the association. Its propaganda work, and all its other works and objects, call for a large annual outlay of funds. Those of our people who think a great National association can be properly conducted and maintained without expenditure of large amount of money are sadly mistaken, not to say pious in their ideas. But in this connection we are happy to state that the largest item of expense for the year just closed has been for the support and aid of our poor mediums from The Mediums' Relief Fund, a fact that we can point to with pride, that a charitable work, benevolence to the needy and worthy poor, has been the largest expense to this institution during the year.

An endowment fund was started by President Barrett in the early part of the year, calling for contributions, from dimes to dollars, that a fund in perpetuity might be established that would yield an annual income to the N. S. A. for the support of its work. One hundred thousand dollars in popular subscriptions were asked for. A few tried and true Spiritualists responded with their donations, but up to this time but a little over two hundred dollars has been collected for this worthy purpose, one hundred of which was contributed by one noble woman in the west.

Our Pensioners.

Since last October a number of new pensioners have been placed on our list for monthly payments, some of the old time pensioners have passed away—Mrs. Hendee Rogers of California, Mr. Abram James of New York. We

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(Continued on page 5.)

LILY DALE NEWS.

Mrs. S. Augusta Armstrong is at Iliou, N. Y.

Mrs. D. W. Henderson returned October 19th from Franklin, Pa.

Earl Turner has been working for the past three weeks in the grape field near Brocton.

W. J. Beekman of Buffalo spent three days here last week, the guest of Otis Maxham.

Philetus Thatcher of North East is the present guest of his niece, Miss Lillian Hudson.

Dr. Watson of Sinclairville spent a day or so of last week at the Dale, on professional business.

Mrs. James Conroe of Jamestown, N. Y., was a recent guest of her brother, John Hudson.

Mrs. Helen Sage returned October 16th from a three-weeks' visit at Corfu, Dayton and Buffalo.

Mrs. Vesta Kelley and daughter, Cecile, of Little Valley were recent guests of Mrs. Maggie Turner.

Mrs. Maggie Turner returned October 23d from a five-days' visit among friends at Little Valley, N. Y.

Maggie Wildrick and Grace Champlin have secured lucrative positions as musicians at the Fredonia Theatorium.

Mrs. E. R. Cooper and daughter, Mrs. Wilkinson, left last week for a few weeks' visit among relatives in Laona.

Mrs. Jennie Allen returned last week from a two-weeks' visit among friends in Fredonia, Gowanda and Buffalo.

Miss Grace Marson, having recovered the use of her fingers, returned to Buffalo October 16th to resume her type-work.

Mrs. Bessie Bardsley of Toronto, Ont., came October 13th for a two-weeks' visit here, the guest of Mrs. Mary Todd.

Mrs. Effie White left last week for a visit among relatives at Cattaraugus. Thence she will return to her home at Arcade, N. Y., for the winter.

The heavy machinery of the Sunflower plant, bought by Driscoll & Fletcher of Buffalo, was shipped last week to that city.

Mrs. Eliza Alger left October 16th to settle some business at Flint, Mich. Thence she will go to Lake Helen, Fla., for the winter.

William Brooks, daughter and mother, Mrs. O'Neil, all of Buffalo, spent several days here last week at their cottage. They returned home the 16th inst.

James Reynolds and family, of Laona, spent two days here last week. They are looking for a cottage in which to spend part of the coming winter.

B. F. Hastings, who went to Baltimore recently intending to spend the winter, returned the 19th inst., convinced that Lily Dale is a better place to winter.

Mrs. S. J. Richardson returned last week from a week's visit at Dunkirk, since which the family have moved into the Bowers cottage, on Second street, for the winter.

Miss H. H. Danforth left the 21st inst. with her father for Springfield, Mass. Mr. Danforth will remain with his daughter, Helene, while Miss Danforth takes a much-needed rest.

Otis Maxham, a violin maker and repairer, purchased a cottage here some months ago. Having fitted up the demolished violins of this vicinity, he is now busy making new ones.

Mr. and Mrs. Charles Pierson attended the three-days' county convention of the Grange, a sister, Mrs. A. Pickett of Stockton, taking charge of the household during their absence.

Mrs. George P. Fairchild of Waverly, N. Y., has been ill for the past six weeks, at her mother's, Mrs. Bridell's but is now convalescing. Mr. Fairchild spent three days with them the past week.

Mrs. Edith Griswold of Warren, Pa., recently spent ten days here with her husband's parents Mr. and Mrs. D. C. Griswold. Fay Griswold came later, and the couple returned home October 20th.

Mrs. Amelia Peterson, our lyceum leader for several seasons, left last week for a visit with Lyman Howe and family, at Fredonia, enroute for her home in Grand Rapids, Mich. She is engaged as lyceum leader for 1908.

Ex-Postmaster Griswold and family arrived home recently from an extended trip through several of the western states, including California and Wash-

ington. They have been traveling since last December, but have found no place that suits them so well as Lily Dale.

Quite a severe snow storm prevailed here Sunday morning, October 20th. had the snow been light it would have been several inches deep. At night the mercury fell to twelve degrees below freezing. It is reported that Chautauqua's grape crop is very seriously damaged.

Mrs. C. R. Keller, formerly Miss Lena Todd, who went last fall to visit relatives in California, returned from there recently, for a two-months' visit with her parents, Mr. and Mrs. Homer Todd, and their relatives here, before returning to Yates Center, Kan., where she will make her future home.

The attendance at the dance of October 19th was small, due to a steady rain, commencing early and lasting throughout the evening. James Reynolds, who furnished the music, kindly donated a half-dollar more than his own pay for the evening, because of the small receipts. He is noted for his generosity on such occasions. He also gave a half-dollar at the dance of October 2nd, when he learned its purpose.

A recent letter from W. H. Bach at Aberdeen, Dak., enroute for Washington, reports a marked gain in health, flesh and spirits, and several fine positions offered him, but his relatives desire him to rest for the present. His present address is Hotel Lincoln, Seattle, Wash. Mrs. Evie P. Bach has reached Los Angeles, Cal., much pleased with her charming experiences in sight-seeing while on the way.

A late Albany paper notes the sudden death, from Bright's disease, of Mrs. E. A. Bond of that city, formerly Miss Clara Ellis of Clayton, N. Y. She was well known here, having been for many years a Spiritualist and a regular attendant at the summer assemblies. The funeral was held at her former home at Clayton and was attended by many from distant points. Mrs. Bond was prominently connected, and leaves a large circle of friends to mourn her loss.

Miss Celia Carpenter returned the 22d inst.

Mrs. Orilla Lawton is visiting friends and relatives at Sinclairville, N. Y., since the 25th inst.

Miss Mary Sherman went to Cambridge on the 22d inst. for a couple of weeks' visit with a brother's family.

Mrs. Nellie Warren was called to Burnham the 25th inst. by the severe illness of a niece, Miss Reba Woodcock.

Mr. and Mrs. William Smith, who live near Burnham, are the happy parents of a 9-pound boy, born the 24th inst.

Dr. and Mrs. Hyde left the 25th inst. for Friendship, N. Y., called there by business. They will return the following week.

Mr. and Mrs. C. D. Griswold left the 24th to spend the winter in Cattaraugus, where Mr. Griswold, who is a photographer, has established a studio.

Some repairing is being done, and Lynn Nutting has painted two cottages since camp. Mrs. Gunnison's, on North street, and Mrs. Erickson's on Fourth street.

Attention Lyceums.

Having been appointed National Superintendent of Lyceums, I desire to correspond with conductors and leaders of all lyceums, that we may come in touch one with another and work together for the promulgation of the lyceum and for the good of the children generally. The Spiritualists' Lyceum Quarterly will be issued in the near future and will be furnished at cost to all who want it. We urge all lyceums to send in a report of their membership at once to my home address.

Fraternally,

ELIZABETH SCHAUSS
617 Congress St., Toledo, Ohio.

Gone Home.

After a long life of loving deeds and thoughts, Mrs. Margaret K. Cooper passed to the higher life from her home in Varysburg, N. Y., Monday, October 14th, aged 72 years. The funeral service was held in the Baptist Church, Mrs. A. G. Atcheson of Buffalo officiating. Mrs. Cooper had been a Spiritualist for forty years, and for many years had attended the meetings at Lily Dale.

Cheerfulness is a duty we owe to our neighbors, as well as to ourselves. The inner side of every cloud is bright and shining.

Therefore, I turn my clouds about
And always wear them inside out
To show the lining.

Resolutions.

Whereas, The national cause of Spiritualism is not fully justified by public estimation of our esteemed exponents, both of speakers and mediums, and is not properly considered in relation to its organized merits, we as delegates to the auxiliary bodies of the National Spiritualists' Association in annual convention assembled, in order to present our true convictions to the public in general, and the Spiritualists in particular, do hereby

Resolve, That we declare the true place for an estimate of the personnel and organized merits of Spiritualists is to be found in the authorized societies of this body, and not at all to be measured by such persons who may otherwise claim psychic power.

Resolved, That we urge upon our auxiliary bodies supreme care in the employment of tried and true speakers and mediums, refusing their platforms to any one not sufficiently authenticated as to moral character and psychic ability.

Resolved, That we regret the fact that many of our societies and camps cater to the sensation hunters by the employment of persons of doubtful reputation as to character and psychic ability.

Resolved, That as Spiritualists we deplore being classed with advertised fortune tellers and so-called clairvoyants who do not represent Spiritualism in its philosophy or phenomena.

Resolved, That the N. S. A. ever stands ready to defend and uphold genuine mediumship of any character, whether the same be physical or mental.

Resolved, That Spiritualism represents all humanitarian reforms, and has a special interest in education, temperance, protection of children from injurious labor, cruel treatment of prisoners and the insane, suffrage without regard to sex, and the revelations of the spirit for proofs of a continuous life and their communion with earth denizens.

Resolved, The irreparable loss that has befallen the N. S. A. by the passing from earth of our beloved and respected treasurer, T. J. Mayer, cannot yet be estimated. He has been a tower of strength and help to the N. S. A. and Spiritualism everywhere. We mourn the great loss, but shall welcome his return to us as an adviser and friend, assured that his interest continues unabated for all time.

We request that the executive board of the N. S. A. shall transmit this resolution to the family of Mr. Mayer and inscribe the same upon a page of the records of this association.

Resolved, That we feel the great loss to the cause of Spiritualism of the earnest workers who have passed to the great beyond, but shall realize that our beloved members and friends from the spirit life shall minister unto us for human progress. We tenderly mention the names of the following arisen ones during the past fiscal year:

Rev. Moses Hull, of Whitewater, Wisconsin.

Mrs. Jennie H. Brown and Captain W. H. Winn, both of Texas.

Mr. A. Melchers, of South Carolina.

General W. H. Parsons, of Illinois.

Hon. A. Gaston, of Pennsylvania.

Respectfully submitted,

G. W. KATES, Chairman,

HELEN L. P. RESSEGUE,

PAUL MCARTHUR,

G. H. BROOKS,

CARRIE M. HINSDALE.

Premonition He Would Be Shot Proves True.

Boston, Oct. 19.—Although having a strong premonition that he would meet with some accident if he went gunning, Harold Richmond, nineteen years old, reluctantly yielded to the coaxing of two friends, accompanied them to the woods and now lies dying in the City Hospital with a bullet in his breast.

For several days Richmond and his constant companion, Alfred Wallingford, had planned a snipe-shooting trip, but when the time came Richmond said he felt as if something were going to happen to him. Several times he alluded to it, and said that he could not throw off the feeling.

When Wallingford appeared, accompanied by Louis Jacobson, Richmond spoke of his premonition and declined to go. The two boys coaxed him, and he at length consented.

Within an hour Wallingford saw some snipe on the river bank. He reached for his gun, but before he had put it to his shoulder it went off and the charge entered Richmond's chest. He was rushed to the City Hospital, where it is said he stands only a slight chance of recovery.

A contented mind is a physical culture magazine in itself.

Report of Committee on Amendments.

To the Officers and Delegates here assembled:

We, your committee on amendments, as a whole do not favor the proposed change of art. vii., sec. 1, in reference to the increase of per capita tax from 25 cents to \$1.00.

Also, we do not favor a change of state dues to N. S. A. from \$2.00 to \$5.00, feeling such change would be disastrous to the cause of organized Spiritualism.

The following proposed amendment was submitted to your committee:

By-laws, sec. 8, art. I. Strike out the following words: "after all other business of the convention has been transacted;" substitute as follows: "at 10:30 a. m. on the last day of the convention;" and after the word "officers," and before the word "in," the words, "by written ballot," shall be inserted.

We, the committee, agree with the foregoing, except that we recommend that in the place of 10:30 a. m. be substituted 3:00 p. m.

We, your committee, further recommend the following amendment of art. vii., sec. 2, by-laws, by striking out the word "or," after "lyceums" and before "charitable," and after the word "associations," and before the word "and," adding "or educational institutions."

Your committee further recommends that art. iv. of the constitution be amended by adding the words in the following order:

Beginning with the year 1908 the treasurer and one trustee be elected for one year.

The secretary and one trustee for two years.

The vice-president and one trustee for three years.

Two trustees for four years. And all terms shall be for four years in the order named, save the president, who shall be elected annually.

This being a change of the constitution, it is understood that the same will be acted upon by the convention of 1908.

Respectfully submitted,
OSCAR A. EDGERLY,
A. W. BELDEN,
MRS. J. P. WHITWELL,
H. E. BOERSTLER,
MRS. MARTHA WOOLSEY.

Report of the New York State Association of Spiritualists to N. S. A.

Is in the eleventh year of its existence; numbers 20 auxiliary societies; 172 individual members; 20 life members. Since the annual convention in 1906 there has been a gain of 8 life members; 100 individual members; 7 charters have been issued to new societies; 3 ordination certificates; 3 mediums' certificates; 5 mass meetings have been held in different parts of the state with good results.

Our State missionary, Mrs. T. U. Reynolds, brings a good report as to an increasing interest in the philosophy of Spiritualism throughout the state, and the New York State Association of Spiritualists is standing firm for truth, equity and justice.

H. W. RICHARDSON,
President.

SARAH A. WOODRUFF,
Secretary.

Pride based on justice or reason is a virtue. From vanity or conceit it is soul-infancy. As a prejudice it is the animal nature in man still lingering to assert itself.

Horoscope and Outlook For November.

BY J. N. LARSON.

Our earth is now passing through the sign Scorpio but will be in Sagittarius on the 23rd. The great and mighty Jupiter will rule our destiny for the first ten days of the month, but the little Mercury will take first position on the 10th and undertake to rule until the 15th, when Jupiter once more takes the lead and will control our doings until Saturn looms into first position on the 23rd. This gives us fifteen health days in November to recuperate our scattered forces, which is a great improvement on previous months, consequently the death rate will be much smaller than in the month of October, and not near so many suicides, as the human mind will be much stronger and the nervous system under better control. The general business situation will also be better in its various branches, and a much larger volume of trade be reported. The speculative fraternity will also begin to get courage and make an attempt to readjust themselves to the new conditions, consequently there will be a recovery in prices the first nine days, and stocks, in the various exchanges all over the world, should advance several points, but it will take time to get over the scare of the previous demoralization of stocks, for as Mercury once more leads our doings from the 10th of November another decline in prices of stocks will take place until about the 23rd. After that, the markets will rally again and close at the end of November with a gain. Now is the time to pick up cheap stocks and hold them all of 1908, as that year will see much higher prices for all classes of securities, though there are many ups and downs in prices from time to time which I will endeavor to point out in the monthly forecasts in the Sunflower.

Children born the first nine days in November have a great future ahead of them, and many of these gifted ones will reach a high station in life in accordance with their environments; they will all be great one way or another, especially in mathematics. Business is their natural field. Some of the boys will amass a fortune, as they will all be great workers. They are of the conservative class and will be church members and Republicans. But just the opposite can be said of those born under Saturn between November 23rd and 30th. These little ones will be equally great in talents and natural ability, but in disposition they will be radical, and in politics Democrats or Socialists. Many of the boys will be quite like our "Teddy" Roosevelt.

For the next twelve months coming I see much trouble and many changes as well as deaths among the people whose date of birth falls between January 21st and February 20th; April 22nd and May 23rd; July 24th and August 24th; October 24th and November 23rd of any year. These people will have unusual experiences in the coming twelve months. Deaths, births, marriages and other misfortunes are due in their lives, and many other events out of the ordinary. The planet Mars enters Libra on the 6th of November, where it will remain for about two months. This will cause much suffering to such people as are born between March 22nd and April 22nd, and between September 24th and October 25th of any year.

Rejoicing in the happiness of others is sharing half their joys.

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TEMPLE FUND SOCIETY.

REPORT OF THE PRESIDENT.

To the Members of the Temple Fund Society of the United States, in Convention Assembled.

Dear Friends and Co-Workers:

It is with much gratification that I, as your president, am able to meet with you in convention, to make my annual report, and obtain from you such deliberation that will create more extensive means for carrying forward the objects for which we were organized by the National Spiritualists' Association.

That work is the extension of Temple or meeting-place building for the Spiritualists of the United States. You are enthused with the need of home places for the Spiritualists to meet in, where proper magnetic forces may be given to the desired communion of spirits that is now an established fact. You realize the importance of agreeable and attractive meeting places, and for such surroundings as shall be pleasing to the people and proper for spirit inspiration and manifestation. You have responded to the call for help to achieve such, but many thousands of Spiritualists are waiting to see what others shall accomplish.

There is only one way to success for us, and that is by co-operation and mutual assistance. They who refrain from assisting are retarding the progress of Spiritualism in the spiritualization of the world. Selfish ambitions and desires dominate the human race, but should not be an attribute of a true Spiritualist.

The world is in sad need of an application and promulgation of the ethics taught by the spirits through modern mediums.

The spirits do not minister unto us simply for our gratification by proving their ability to produce sensuous phenomena, nor by all possible help for our worldly interests. They have an undoubted desire to teach truths that shall assist in the betterment of humanity, mentally, morally and spiritually. To that end, we, as their chosen instruments, should be coadjutors in the development of all possible good. Are any of us remiss in that assistance? If so, then we are surely debasing our own soul natures.

Realizing the need of unselfish labor for humanity, many of the Spiritualists are giving their time, talent and means to the good work of human progress. For that they are steadfast in their associated efforts to keep this philosophy, and its basic facts, before the people. They make many sacrifices to sustain the local cause. To all such, we give all hail! From them alone we are not expecting the help that our Temple Fund Society is in need of. But, they who are already taxed, have in a number of instances given assistance to our society by membership or contributions. This is an example to the lethargic and inconsiderate Spiritualists who have passed our pleadings for help with no response or even sympathy, perhaps. It is our duty to devise some ways to entuse these for an affiliation in this worthy movement. How shall we gain their enthusiastic support? How shall we obtain at least some thousands of individual members who will each pay the small sum of one dollar per annum to sustain this needed assistance to the public propaganda of the cause of Spiritualism? I trust that you may devise some ways and means to this end. Your executive board, during the past year, gave authority to the president and secretary to send forth circular letters and other printed documents explaining the organization and intent of the Temple Fund Society. This has entailed some expense, which should be avoided as much as possible, but seemed to be inevitable this year.

Your president believes in printers' ink, and thinks that our society will prosper by issuing documents soliciting funds and members. But, it is entirely within the province of the assembled members to restrict or increase this plan of solicitation.

Your officials have been very cautious in making any outlay of funds, but could not get the society before the public properly this first year of effort, without employing this method.

The Spiritualist papers have, with great generosity, assisted in publicly announcing the society, and inserting its calls for members and donations. A vote of thanks of this society is due the Progressive Thinker, the Sunflower and the Herald of Truth. Their co-operation shows that these papers have the public cause of Spiritualism dearly at heart, and are willing to assist in any worthy enterprise. And their generosity also shows that they esteem the Temple Fund Society as filling a need in our public cause.

I can also say that many responses have come to our public appeals, approving the plan and intent, urging us to press on with confidence in the future to realize the great aim of our society. These also promise early help in that direction. Thus the future seems to hold many glowing promises of attainment. We should not be discouraged. Persistence is what we need in the cause of Spiritualism. Obstacles may confront us, but we must overcome them. Discouragement should never be written on the face of a Spiritualist, and decidedly not be voiced in speech or by the pen.

Let us hold a dominant thought of success, and that will help win the desire.

Your president has mailed several thousand of circulars, membership application blanks, appeals, copies of the articles of association, etc., and has also sent out fully one thousand personally written letters, and the result is feeble in comparison. But he is glad to give his time and energy for the cause, for he is greedy to labor for its advancement.

State associations, camp-meeting associations, local societies and public workers have been appealed to for assistance, with only the feeble response that the report of the secretary and treasurer will show. And yet I am not discouraged! These will each bring some returns soon or late.

The executive board authorized a call to societies of Spiritualists to take a collection on the second Sunday of March, last, for the Temple Fund. The call was made by letters to societies and through the Spiritualist papers, but with the result of a response from only a few.

An appeal was publicly made for some self-denial to assist the Temple Fund, but no results were reported.

The Spiritualists are slow to enthuse, but when enthused are mighty in their power!

I have tried to gain statistics of the number of edifices now owned, or in course of construction by the Spiritualists, but have not sufficient replies to warrant an estimate. I can say they are more numerous than we are publicly aware. This is an important matter to gain a record, and I urge some plan of co-operation by the members of this society and officials of the N. S. A. to secure this.

Several new edifices have been erected during the past year, and a number of local societies are slowly accumulating funds to that end. The latter is a slow process in most localities, and they need some impelling force that should be caused by the Temple Fund Society to secure quicker and greater results.

Nothing will further this more than our ability as a society to loan or donate to such worthy localities a needed sum to secure a building lot, or to make first payment for the erection of an edifice. We have had several very worthy applications during the year, but have been unable to assist any locality, as our constitution provides that one thousand dollars must be in our treasury, and no help given except from an excess thereof. This provision is wise, for some great need may arise in the future for a contingent fund.

But, if this society were in such affluence as to have the ability to help some locality, then its mission would attract more readily the members' fees and public donations to enlarge its capacity. These are sure to flow in when we can show some good results of our applied method for assistance.

Liberal donors and thousands of Spiritualists should at once respond to this need. When thousands of Spiritualists shall annually pay to our treasury one dollar each for this propaganda movement, then generous givers will liberally aid, and legacies be bestowed.

Then our society will be secure as the rock of Gibraltar, and all funds be well applied to the cause for which they are given.

There are many liberal givers amongst the Spiritualists who only wait for some secure process of application. The N. S. A. is gaining great security, and that association stands back of the Temple Fund Society, to which we must report all disbursements intended or desired, and secure their consent. Thus, our close allegiance is a realization of mutual interest, and is a means of absolute protection.

I urge that each member of the Temple Fund Society shall be a working agent of the society to secure other members and all possible donations. I also urge each public speaker and medium to make some effort to assist this society to secure a working fund, by collections, meetings, seances, etc.

With wide-spread co-operation there will be magnificent results the coming year, and all Spiritualists will feel the impulse of success thus created, and

pessimistic doubts of our cause be succeeded by rejoicing in prosperity.

I trust that liberal donations will soon be forwarded to the incoming officials of this society, and enable them to say to the world that the Spiritualists of the United States are enthusiastic and generous. These donors may be fully assured that all funds will be wisely used for Temple extension, and every locality in need so assisted will bless the liberality prompting each to public generosity.

I have been well assisted by various members of the executive board the past year, and extend to each my heartfelt thanks for their kind co-operation to the results secured.

Hoping for and trusting in the earnest assistance of each Spiritualist of the United States for the progress of our mutual cause, and notwithstanding the meagre results of our first year of effort, I continue to proclaim: "I have faith in you!" And I trust that each and all will have faith in one another.

Fraternaly,

GEORGE W. KATES,
President Temple Fund Society.

REPORT OF THE SECRETARY.

Muncie, Ind., Oct. 9th, 1907.

To the Officers and Delegates of the Temple Fund Society, in Convention Assembled:

As secretary I submit the following report for the first year of work, beginning October 15, 1906, and ending October 15, 1907:

	MEMBERS.
Received at convention.....	54
Received since convention.....	106
Total membership for 1907.....	160
New members for 1908.....	14
Renewals for 1908.....	14

Total membership..... 28

Roll of honor members as follows:

George W. Kates, Cheyney, Pa.

John M. Barkman, 1406 Myrtle Ave., Baltimore, Md.

H. Edmiston, 1370 avenue A, New York, N. Y.

Mrs. A. S. Edmiston, 1370 avenue A, New York, N. Y.

C. L. Stevens, 213 7th street, Pittsburgh, Pa.

Mrs. Emma W. Barnes, Henniker, N. H.

Etienne Fautsch, 767 Estes avenue, Chicago, Ill.

Total number of roll of honor, 8.

Number of deceased members during the year were 4, as follows:

Mrs. Sarah E. Gosnell, 1005 Myrtle avenue, Baltimore, Md.

Theodore J. Mayer, 600 Pennsylvania avenue, S. E., Washington, D. C.

T. C. Mills, 6067 4th avenue, N. E., Seattle, Wash.

Mrs. Sarah Marlow, Crystal Lake, Ill.

FINANCIAL REPORT.

Received from memberships for 1907.....	\$ 160.00
Received from memberships for 1908.....	28.00
Received from memberships for roll of honor.....	40.00

Total receipts from memberships..... \$228.00

Received from local societies as follows:

Pittsburg, Pa.....	8.15
Louisville, Ky.....	5.00
Chesaning, Mich.....	1.30
Dubuque, Ia.....	3.25
Minneapolis, Minn.....	5.00
Philadelphia, Pa.....	5.00
Galveston, Texas.....	6.00
Ladies' Aid Society, Parkland, Pa.....	2.30

Total amount of collections from societies..... 36.00

Received from donations..... 1.20

Total receipts from all sources..... \$265.20

Paid for printing..... \$42.30

Paid for postage..... 34.17

Paid for N. S. A. Charter..... 10.00

Paid for express..... 1.35

Paid for sundries..... 1.65

Total amount paid on orders..... \$ 89.47

Leaving a balance on hand of..... \$175.73

Since coming to convention I have received from memberships and donations, \$44.25, which makes a balance on hand of \$219.98.

This is not as good a showing as we had hoped to make, but since the Temple Fund Society is young, and its purpose not understood by the most of our people, we do not feel discouraged but expect better results in the future.

The success of the society is largely due to the untiring efforts of our president, who has done all the advertising, both by circular and through the press. He is mingling with the Spiritualists of the country all the time, and has never lost an opportunity to present the benefit which the Temple Fund Society would be to them.

Personally, I wish to thank him for the many ways in which he has assisted me with my work as secretary. The work with all the officers has only been

through correspondence but has been most pleasant in every instance.

With best wishes for the continued success of the Temple Fund Society, this report is

Fraternaly submitted,
CARRIE H. MONG, Secretary.

A MANIFESTO

From the Union of Spirit Healing Mediums to their Brothers and Sisters in the Sacred Cause of Spiritualism and Its Missions.

We, spirit healing mediums, believing that Almighty God in His infinite wisdom has ever kept religion in the world by manifesting spirit power through His selected agents or mediums; and, knowing also that they who aforesaid have been the christs, were endowed with healing power as the sign of their anointing, recognize our power as God's anointed, with a mission to the world, and demand to be heard.

We find that mediums have suffered from neglect and want of appreciation, and that the spiritual platforms have been in many cases usurped by ambitious persons—not selected spirit mediums—to the degradation of the cause of Spiritualism. We further find that jealousy of position and the struggle for notoriety have been primary factors in the withdrawal of spirit power from public work; with the consequent impoverishment of Spiritualism as an organization with a purpose.

We affirm that the medical hierarchy of to-day cannot heal, because they have reduced the divine gift to a society-vested interest, which is nothing but a tax on the people. Millions of pounds are left to this body of medical men, who are the avowed enemies of the God-gifted spirit healer, while such vast sums could, and would, be diverted to the spirit cause, were the true leaders of the movement backed up by faith in these healing mediums, who are the teachers as well as the healers.

We know the religious corporations are not the true ministers of God, because they parted with their great power of healing to a body of charlatans, who offer an interminable vocabulary, and call themselves pathologists as a substitute for the divinely-endowed therapeut. The result has been the decay of religion with its inevitable punishment. Pain, suffering, and confusion is let loose on society, till in their despair they begin to lose faith in God. The land in this country is going out of cultivation, and all the terrible evils resulting therefrom can be seen in all large cities. Our young men and women are unable to marry as a consequence of this stoppage of the nation's wealth. Our rulers will not deal with this crisis, and the Socialist element, having no religion acceptable to God, are a dangerous body to the nation.

Our purpose now is to come upon your platforms to teach the causes of this decay, backed up by our power to enforce our demands. We further warn all who oppose this new movement that the bitterest woe will come upon them; for we have ample knowledge that those hosts of heaven, who have so endowed us with healing, have also the power to disease and kill.

We desire that all mediums, both public and private, shall form a mighty organization, having for its object the settlement of great political questions and the preservation of peace. Only by such means can the dissemination of spirit power have its due weight. To those who ignore our call, who are mediums, will their power and influence be taken from them, while others will supply their places.

As we look to the heavenly hosts to sustain us, so we, as healers by spirit power, cannot be corrupted by mere money. That we know will come in full.

This association of mediums, of all kinds, will incorporate all others, and will be called the Central Association, with London for its international work, and Manchester for Great Britain.

Signed, on behalf of the Union,
W. H. EDWARDS,

Essex Villa, 42 Lyndhurst Road, Peckham, London.

J. H. HAMER,

61 Brazenose Street, Albert Square, Manchester.

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MORRIS PRATT INSTITUTE.

A Thousand Dollar Endowment.

We have just received a donation of One Thousand Dollars for Morris Pratt Institute from Mr. and Mrs. Allen Saunders of Elyria, Ohio. It is in the form of a gold bond, payable in 1923, bearing interest at five per cent. Thus this gift becomes an endowment.

There are some suggestions growing out of this donation that I wish to make to those who contemplate doing something sooner or later in a financial way for this institution.

Since the opening of the school in September, I have received a number of letters in regard to giving aid to the Institute. One was from a lawyer in a neighboring city who inquired the legal name of the school, saying he had a client who contemplated inserting something in his will for its benefit. From another lawyer in another city, I received a similar inquiry. From a wealthy and well known Spiritualist in another state I received a letter bearing on the same subject. I wish to suggest to them and other friends of the school the idea of donating now what they intend shall go to the school, instead of putting it into the will to come to the school at their decease.

If a person is dependent for his daily living on what he wishes to donate, it might be advisable for him to put it into his will, but for all who do not need the proceeds of what they intend to give, would it not be better to close the transaction at once? In these days when so many bequests to Spiritualism are contested, causing great expense, and often a breakage of the will, there is no certainty connected with such method of disposing of one's property, especially when given to an unpopular cause.

This bond which we have received we have deposited in a private box in the Citizens' Bank of this city and shall draw from it fifty dollars a year interest. I wish it might be the beginning of a continuous endowment which, by and by, will make this institution one of the largest in the country.

Before this endowment came the Institute was practically out of debt. It commenced this year unencumbered. Its permanence was thus secured. The cash value of its property could not be less than \$15,000.00. The permanency of a school can be secured, however, and yet the school can be hampered in its growth, in its work, and in its value, by lack of funds.

The school has now got down to solid work. Heretofore, encumbered by lawsuits, heavy debts and much opposition, it was, in part, an experiment. But when this year opened it had triumphed in the law suits, the debts were paid and a opposition was at an end. The road before it had been cleared of obstructions. Now comes this noble benefaction—a permanent fund—the interest of which only will be used and which, more is added, will give the school tremendous impulse.

Nothing can tell more for our cause than a large and influential institution of learning. Nothing can tell more for humanity than an institution in this, where mediumship is loved, laws studied, and the radical and progressive ideas of Spiritualism are the very essence and atmosphere the education given. Spiritualist who have money to give to the school do not wait until you are "dead" before the school gets it. If you are not needing it GIVE IT NOW, that the school may have the benefit of it.

A. J. WEAVER,

Principal

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—EDITED BY—

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N. S. A. ANNUAL REPORTS

(Continued from page 1.)

itualism in the abstract. The reports of the secular press, to which reference has already been made, show that the masses of the American people are keeping pace with the citizens of foreign lands in their study of psychic subjects. Everywhere is this interest apparent. The only people who have not responded to the progressive spirit of the year are the Spiritualists themselves. They, at least some of them, have maintained a studied indifference to this wonderful development of our thought outside of our own movement, and have held aloof from everything that would add to the sum total of knowledge on the subject. Many of the newspaper articles and magazine essays have been highly favorable to Spiritualism in esse and in posse, while others have been most severe in their criticism and highly unjust in the conclusions to which the writers have come. There never has been a time when the shadows of Spiritualism have been so conspicuously shed before the eyes of the masses. David P. Abbott, C. W. Bennett, Hereward Carrington and Will Irwin have written at length and with forceful emphasis upon the deceitful practices that unscrupulous persons have so long engaged in under the name of Spiritualism. James Creelman wrote of the scientific side of spiritual endeavor, fair in every statement he made with the exception of the heading of his article, in one of the issues of Pearson's Magazine.

Well-informed Spiritualists cannot gainsay the vast array of facts that these eminent men have marshaled against what passes in the popular mind as Spiritualism. In some instances their statements have been too sweeping and wholly at variance with fact. They struck a popular chord, however, and the publications in which their articles appeared never were in such demand as they were when these essays appeared. Occasionally the exhaustion of the entire edition is reported. Your resident would respectfully call your attention to the fact that the reading public, outside of the ranks of the Spiritualists, judge our entire movement by the tricks which these writers completely expose, and suggests that the time has come for this national association to take a stand before the world differentiating between genuine and counterfeit Spiritualism. The time has come for the Spiritualists of America to cease covering up the knavery of pseudo mediums. Knowing, as we all know, that counterfeiting exists in our ranks, it is our bounden duty to fearlessly expose the same and to remove from our midst forever. A movement that will not purge itself, when wrong is known to exist within it, deserves to die an ignominious death.

I feel that the world at large should be shown that we sympathize with these distinguished writers, in so far as they have dealt with facts, and that our purpose doing everything in our power to continue the good work they have begun. The eyes of thinking men and women in all parts of the world are upon this convention. No class of people, no writer, or body of writers can draw the line between the true and the false in Spiritualism as the enlightened Spiritualists themselves. This the world has a right to demand. It is not enough to reply to essays that have been written, or to review adversely the books that the past year has brought forth, bearing upon our religion. We are expected to see ourselves on record so clearly and emphatically as to enable all people to see what Spiritualism really is and how, for themselves that which it is. I have faith in this intelligent body of delegates and I believe that I will decide this question aright. I recommend action upon this important matter, and urge that something more than mere resolutions be adopted by a body in order to meet the call of thinking minds of the world. Let profit by this increase of interest in Spiritualism and concrete it for the benefit of our cause.

(Continued on page 6.)

SECRETARY'S REPORT.

(Continued from page 1.)

We now fourteen regular pensioners on the list, namely: Mrs. A. L. Umberlain, Dr. P. C. Mills, Lyman Howe, Belle Bush, Mrs. Weeksight, Dr. A. C. Williams, Mrs. Angell, Mrs. E. Cutler, Mrs. Myra ne, Mr. and Mrs. A. Jaqua, Miss Porter, Mrs. Kate Hoskins and Hattie C. Mason. The full amount of money now being paid monthly to veteran mediums is

\$160.00. We are also constantly appropriating sums of money, from ten to twenty dollars, as temporary aid to such mediums who are for a time disabled, or are brought to face a trying situation and the drain upon the Mediums' Relief Fund in this direction is sometimes considerable. We have aided twelve such since last report, four of whom were sufferers by the disastrous fire at Lake Pleasant camp. We do not give the names of these temporary beneficiaries of the N. S. A., since they are sensitive, and the aid given was simply to tide them over a brief season of distress, but they are entered on our books for the inspection of those who wish more concerning them. The names of regular pensioners are given here that the Spiritualists at large may know to whom the money goes. They are no less sensitive than those who are assisted temporarily, but this is not a charity in the common acceptance of that word. It is honorable for a discharged or weary soldier to receive a pension from his government and none of "The Old Guard" are ashamed to be thus counted in the ranks, nor need our soldier mediums be at all sensitive at being known as pensioners upon the N. S. A. We only regret that we cannot add immeasurably to the list, or as long as one needy worthy medium is in the land, but as we have no endowment fund established, and as the yearly drain upon the pension fund is large, we cannot add many to the list in any single year, though there are several names in waiting to be added as soon as possible.

Literature.

A selection of books suitable to be placed in the hands of investigators and readers of spiritual literature generally was made and submitted by a committee to last convention. The board was ordered to have said list printed for general distribution, but has not as yet done so, because the editor of the Progressive Thinker made statement to us that many of the books recommended are out of print and unobtainable. This matter therefore hangs in statu quo.

Thousands of tracts have been gratuitously distributed from our home office and we have much commendation for this good work from spiritualists and others. Last October, an article from the pen of Ella Wheeler-Wilcox, upon the topic of Spiritualism appeared in the Hearst papers from New York to California. This article concluded by advising its readers to send to the National Association of Washington, D. C., for a copy of Heber Newton's tract on Immortality, the gifted writer not forgetting to admonish them to send a postage stamp for payment of mailing the tract. On our return from convention we found awaiting us over seven hundred letters, containing requests for the tract mentioned. Prof. Longley at once took charge of them and not only mailed to each one a copy of the Newton tract, but also one of each of the many spiritual tracts issued by the N. S. A. The requests for the tracts continued to come and are still coming and all receive what they ask for, with additional literature thrown in. This has created a wide interest in our cause and we have received many responsive and thankful letters from parties who have secured our literature, some of them being from officials in high places, from clergymen and other professional men and women.

Camps.

In obedience to request of convention your secretary early in the fiscal year sent out appeals to the various camp meeting associations, soliciting the appointment of an especial N. S. A. Day during the campmeeting season of each. A few heartily and generously responded, some made no reply. Our president will make report of the camps he attended, east and west, and of the good work performed there. Vice-President Warne held an N. S. A. Day at Lily Dale and secured the handsome sum of \$108. Your secretary conducted an N. S. A. Day at Onset Camp, at which she raised the liberal contribution of \$103. She was ably assisted on that occasion by Dr. George A. Fuller, Mr. J. B. Hatch and a number of other prominent speakers and mediums. Clinton, Ia., Camp sent twenty dollars, and other camps of which others will report added their contributions to the N. S. A. fund. To all of these the thanks of this convention are due. The important matter of will cases with which the N. S. A. is concerned is still before our board, that of the John Goff case in Michigan not yet being settled, although as far as it has gone this case stands in favor of the Spiritualists. A large sum of money has been advanced on this case by the National Association and more must be spent before this

estate will be finally settled. We refer you to the financial statement of the secretary for information of amount expended on this case during the year.

The Sinclair will case is one that shows defeat for the N. S. A. and for Spiritualism in the city of Lakewood, N. J. Benjamin F. Sinclair, a medium and Spiritualist, devised a will in which he left a large amount of land and other property to the N. S. A. This will was demurred to by his son, George Sinclair, and an action brought to prevent its being probated. The case was peculiar, since a large mass of testimony was brought to show that Benjamin F. Sinclair professed to communicate with spirits who told him many things, among them that his wife would survive him but a few hours, and that his son would only live a year after the parents had passed away. The wife lived a year longer than her husband and the son still survives. The judge ruled that the testator was incapable of making a will, because laboring under the hallucination of being in communion with spirits, and thus misled by undue influence, and the will was denied the right of probate in court. The N. S. A. was ably represented in the case by a prominent lawyer of New Jersey, but there seemed to be no appeal from the decision rendered. But still another grave matter in the Sinclair estate confronts the N. S. A. and Spiritualists. Several years ago Benjamin Sinclair executed a deed to the N. S. A. conveying his house at Lakewood and nine acres of land to the National Association, the understanding being that Mr. and Mrs. Sinclair should have a home on the estate as long as either remained on earth. This deed has been in possession of our association for three years. A suit is now in progress, brought by George Sinclair, to set aside this deed, on the ground that Mrs. Sinclair was, at the time of making the transfer, of unsound mind and incapable of intelligently acceding to the transaction and of signing the deed. It is true that the lady had been of unbalanced mind for some time before her decease, and the point to establish is, was she in that condition prior to and at the time of signing the deed in controversy. The case is not settled yet but will probably be so before long.

Since our last report final statement and settlement of the estate of George Smith, late of Acushnet, Mass., has been made and the N. S. A. has received the sum of \$1,281 for the same. J. H. White, of Port Huron, Mich., devised a share of stock to the N. S. A. from which the sum of \$78.40 was realized. We have been informed by the county clerk of Cairo, Ill., that the late Mrs. Maria McGuinness of that city has bequeathed the sum of \$450 to the National Association. That estate has not yet been settled.

Arrested Mediums.

In October, 1906, word came of the arrest in Seattle, Wash., of several mediums for pursuing their calling without paying license fee. The N. S. A. board was solicited to take up some of these cases and help to test them in the courts. The sum of \$250 was appropriated in the defense cause of Mrs. Swan and Mrs. Ross, of Seattle, and our president will probably give the result of that work in his report.

Convention of 1907.

The convention of 1906 voted to hold the succeeding one of 1907 in Los Angeles, Cal. Owing to a number of reasons, among them the fact that many who voted were unaware of the needs of the N. S. A., and of the great expense it would be to the association to take the convention there, the lateness of the hour when vote was taken and the absence of many of the prominent delegates, the N. S. A. board, as well as many prominent Spiritualists and a number of our chartered societies, felt that it would be inexpedient to hold this convention in California, especially as that state had not as yet recovered from the effects of the terrible earthquake shock and fires of 1906. Therefore, after some correspondence between the officers of the National Association and those of the California state board, the Spiritualists of California, through their state association, most gracefully and kindly withdrew their invitation to the convention to meet in the Golden West at this early day, and thus left the way open for the N. S. A. to appoint the location of 1907 assembly at Washington, D. C., the city of its home office and scene of its incorporation.

Missionaries.

This year we have no salaried missionaries, but those who have served us as workers in that field have done so with no cost to this association. Their reports will be presented to this

convention. It may be well to state here that Rev. Henry C. Dorn, of Newark, N. J., has done much efficient work in this line and has raised contributions and other help for the N. S. A. on several occasions by his untiring energy in our behalf. Rev. Frank Ripley has taken up penny collections in several places where he has lectured, which collections have been sent to the Mediums' Relief Fund of the N. S. A. and a noteworthy instance of zealous benefaction is that of the First Church of Allegany City, Rev. George C. Day, pastor, which has taken a monthly collection for the N. S. A., sending in to this office on several occasions a goodly sum to aid in its good work.

Mass Meetings.

It was decided last year that the N. S. A. should hold a series of mass meetings in New England and elsewhere but after repeated efforts on the part of your president and secretary to awaken an interest in the project in the localities to which they were assigned, the subject was abandoned as impracticable and useless, it having been clearly shown that mass meetings are not wanted by our societies, or even by the people at large, as far as helping to arrange for them, at least, is concerned.

Lyceum Work.

The work of the lyceums and the appointment of a general lyceum superintendent, in the person of that efficient worker, Mrs. Anna L. Gillispie, was attended to at last convention. Mrs. Gillispie entered upon her work with ardor and zeal. She did not spare time, means or strength in its behalf, but, circumstances in her own affairs coming up to make her removal to British Columbia for a year or two necessary, she was obliged to resign her position as lyceum superintendent and to turn all matter connected therewith into the office of the N. S. A. The national secretary found it impossible to take up the charge of this branch of national work in connection with her other duties, and as the summer vacations for societies were at hand it was deemed best by our executive board to leave the matter of appointment of lyceum manager to the October convention. Your secretary respectfully requests that our president be empowered to appoint a committee to go over the reports and other literature of lyceums, including reports and statements of Mrs. Gillispie, said committee to make its report and recommendations to this convention.

Propaganda.

The home office is constantly receiving letters and visitors on the important work of propaganda in various sections by mediums and speakers. Calls are coming from the south, as well as elsewhere. Since beginning this report we have received a call from Mr. and Mrs. George Williams of Birmingham, who are very urgent in their requests for mediums and speakers to visit them and open the good work of Spiritualism in that city. If some of our good missionary workers can go in that direction we feel their work would be appreciated and received.

Historian and Editor-at-Large.

The important offices of historian and of editor-at-large were merged into one at the last convention and President Barrett was elected to discharge the double duty thus entailed upon him. That he has done so with honor to our Cause and to the N. S. A., as well as with credit to himself, his report cannot fail to show to all candid and thinking minds. As Mr. Barrett has been an inmate of your secretary's home for the greater part of six months, and a daily worker in the home office, she has had ample opportunity to keep in touch with his work as both historian and editor-at-large and is qualified to state that the labors accomplished have been for the furtherance of the best interests of our cause on the one hand, as editor-at-large, and for the preservation of most valuable records and events in Spiritualism, on the other, as historian of our movement.

Your secretary feels that at this juncture, when such important labors have been done and the opening of a grand work in the line of historian is made, that it would be unwise to take this labor out of the hands of the present manager, or to change to some other, no matter how able that other may be, for the field of research that our historian has entered upon is vast and rich in material and will yield wonderful stores to his ready hand and brain.

Neurology.

The past year has taken many prominent Spiritualists from our ranks. The busy spirit of change has transported some of our best workers and

leaders to the immortal realms. Our president will undoubtedly chronicle the passing of some of them in his annual statement to the convention, but no report to our national association would be complete from its secretary that did not mention the illness and spiritual transition of our long-time treasurer and ever faithful leader, Theodore J. Mayer, of Washington, D. C. As perhaps is well known to most of you, Brother Mayer had been in steadily failing health for three years, but his indomitable spirit, together with the many affairs that he had in hand, kept him at work early and late and did not permit him to take the long and needed relaxation from business that his case required, but his work was not all of a personal matter to himself, for in addition to the time and attention that he gave to the N. S. A., and to the affairs of the local spiritual society in this city, much of his thought, personal attention and daily planning were given to the needs of a public emergency hospital in Washington, to which he contributed thousands of dollars, and in the building of which he was benevolently concerned. He also gave time and planning to the affairs of an educational university here, and all these matters of interest and of expense to him, together with his business concerns, drew upon his resources of strength and energy until almost the last moment of his earthly career. In late January of this year our brother became too ill to continue at his post, and after a serious illness during the ensuing weeks passed to the higher life March 12th.

(Continued on page 6.)

PENSION FUND GRATITUDE DAY.

I am glad that my first official appeal or communication to the spiritualists of the United States is in the interest of the Pension fund, that is of such great importance to the cause all of us love so well. Our indigent mediums must not be permitted to suffer. The noble-hearted donor, Brother Mayer, has given them a perpetual help that will partly sustain the present pensioners, but the fund is now so exhausted that there will soon be an impossibility to help these needy ones in a material manner, unless there is an immediate increase of donations. To that end the board of trustees has instructed me to make a call to all auxiliary societies of the N. S. A., and all other societies of Spiritualists, and persons, to take a public collection and solicit personal contributions on the last Sunday of November.

Each society and person can make that day a memorable one for the cause of Spiritualism by a generous response.

Please remember that it is desired to make Sunday, November 24, 1907, a day of gratitude to the spirits and their mediums for help and comfort to humanity.

If you feel that the new officers of the N. S. A. should be encouraged in their earnest efforts that they shall make for the cause of Spiritualism, then respond to this needed call, and show that you are willing to join hands in creating a new era for our mutual cause.

Make all remittances to the N. S. A. office, 600 Pennsylvania avenue, S. E., Washington, D. C.

Fraternally,
GEORGE W. KATES,
Secretary.

The Banner of Light

As a monthly Magazine we will maintain the mission of the old form, in which as a weekly newspaper we have been the mouthpiece for rational, progressive Spiritualism since 1857.

PRICE:—The subscription price is Two Dollars a year payable in advance. Ten cents a sample copy.

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Trumpet and Trance Medium.
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PLYMOUTH CHURCH POSTAL CARD

The Spiritualists of Rochester are trying to pay for Plymouth Temple so that they can own it free from debt. They have a fine photo souvenir postal card of the church and pastor, Rev. B. F. Austin. You can get one or a hundred for 5 cents each. Address Frank L. Cushman, Secretary, 543 Sawyer street, Rochester, N. Y.

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(Continued from page 5.)

PRESIDENT'S REPORT.

Psychical Research

State Associations.

The Camps.

Local Societies.

N. S. A. Work.

Missionary Work.

The History of Spiritualism.

(Continued on page 7.)

SECRETARY'S REPORT

(Continued from page 5.)

A New Treasurer.

What the N. S. A. Has Done.

The Parting Word.

With cordial greetings and tender affection to one and all,
Respectfully submitted,
MARY T. LONGLEY,
N. S. A. Secretary.
N. S. A. Headquarters, Washington, D.
C., October 1, 1907.

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LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

Mrs. G. Ripley the message medium is now at home at number 18 Mulock avenue, Toronto, Ont., where all mail should be sent to her.

Brother D. A. Herrick, the minister and medium for the new Spiritual Temple at Ashtabula, O., is sick. Let us all send him healing thoughts and hopes for his recovery.

The First Spiritual Ladies' Aid Society of Boston, Mass., will hold its 50th anniversary November 15th. The society meets every Friday evening, serving supper at 6:15. Price, 15 cents. Services at 8 p. m., at Appleton Hall. Mrs. Mattie E. Abbe, president.

George H. Brooks attended the N. S. A. convention and enjoyed it. Sunday evening following the convention he spoke for the Meadville, Pa., society to a large audience and also spoke there the 27th. He then goes to Pittsburgh, to serve the First Church of Spiritualists for November and December. His address while there will be 205 Bouquet street. He will respond to calls for funerals. January, February and March he is engaged with the society in Columbus, O., of which Mr. Ayers is president.

The Rev. Lealie Clare Manchester, author of the little gem of poetry published in last issue, entitled Brown-Eyed Susans, is engaged to be married to Miss Rosa Etta Dean, as announced by the bride's parents, Rev. and Mrs. Theodore Lyman Dean, of Malden, Mass. Mr. Manchester formerly resided at North Collins, N. Y., where he often gave inspirational thoughts in poetic form at the meetings of the Friends of Human Progress, a Spiritualist Society that has held annual meetings from 1855 to date. He is now a Universalist minister, but still a Spiritualist.

New York, October 20, 1907.

Editor Sunflower—We wish to announce through your valuable paper that Mr. Frank E. McKinley, the trumpet medium, has returned home from Europe having given audience to many renowned people in England, Ireland, Scotland, France and Germany. Mr. McKinley has resumed his work here in New York, 15 West 64th street. Those who are fortunate to obtain audience find it necessary to make engagements weeks in advance; as it is impossible to favor the many applicants except by appointment.

Respectfully

J. W. GILSON, Correspondent.

Troy, N. Y., Oct., 15th, 1907.

The Troy Unity Spiritual Circle holds regular services at Young's Hall, 18 State Street, every Sunday evening at 8 o'clock. They also conduct a mission at 206 Washington Avenue, Albany, N. Y., every Sunday afternoon at 3 o'clock.

Our speaker, Bro. Knight of Jordan, was with us both afternoon and evening, the 13th and gave us a stirring address on the Authors of the Bible and Other Bibles in the afternoon. His evening subject was Faith and Truth Illustrated and which we should follow. We are in a very prosperous condition.

H. BENSCADLER,
Pres. and Medium.

The October number of Reason says: Through ill-health, Brother W. H. Bach was compelled to relinquish the publication of the Sunflower.

Our readers will be glad to learn that it is to be continued. Mr. Frank Walker of Hamburg—well known throughout the ranks of Spiritualism in America as an able advocate and exponent of our cause—has purchased the plant and

will continue its publication from the town of Hamburg, N. Y. We wish the Sunflower, under Brother Walker's control, enlarged success, and while regretting to lose so able and genial a co-worker as Brother Bach—whose good work has been a powerful factor in the progress of Spiritualism—we extend greetings and good wishes to Brother Walker.

The Toronto Mail and Empire gives an account of the arrest October 18th of the "Rev." Clarence Howland and his wife, Elizabeth Howland, professed mediums, on the charge of fraud. Fifteen people, who had paid \$1.00 each for admission, were present, and when the police made themselves known it caused consternation. Howland and his wife were taken to a police station, where they were let out on bail. The two had recently come from this country and had been conducting seances a week. A gauzy figure that appeared was seized, when it shrieked "You've pulled down my hair." It proved to be Mrs. Howland. Mrs. Howland had been examined by a committee of ladies before the seance, had disrobed and put on clothes furnished by one of the committee. Whether the professed mediums are known in this country by the name of Howland is not known at this office.

The Herald of Truth, No. 7 of Vol. 1, published monthly at Boston, Mass., William R. Hale, M. D., editor, gives the following kindly thoughts to the Sunflower: We are in receipt—regularly—of the second number of the Sunflower, under its new editorship of Brother Frank Walker. We extend our sincere congratulations to both the paper and Brother Walker and bespeak a long and prosperous career for the continued and increased blessing to humanity and the cause, and we assure our brother of our sincere fraternal exchange which we trust that he may reciprocate, the same as with his predecessor.

Syracuse.

Mrs. M. E. Clark is missed from Syracuse by her old friends. She is in Rochester, assisting Dr. Austin in the Plymouth Church.

Mrs. Hurst, of 211 Graves street, holds Spiritualist services Wednesday evening of each week. Mrs. Hurst gives a short address and excellent tests.

The Psychological Research Society of Syracuse meets in the Lynch block, Salina street, Sunday and Thursday evenings of each week, with Rev. Saxvill G. Leeyson as speaker. Mr. Leeyson has a good sized and appreciative audience. He is doing a good work. He is also a very fine healer, having cured some very obstinate cases that the M. Ds. failed to help.

The Lone Star Spiritualist Society of Syracuse meets at 1002 Montgomery street, with Rev. Adaline Cooper as speaker. The society is in a healthy, flourishing condition, being chartered last June, with 19 members. We realize that the spirit friends are assisting. We wished to raise funds to purchase an organ and Mrs. Cooper asked for a subscription to be taken Sunday evening, when \$6 was raised. The next day a lady stranger called on Mrs. Cooper and while there the organ was spoken of and the lady, Mrs. Hinman by name, donated an organ and also became a member of the society. We are expecting in the near future to have a service to dedicate the new charter.

Philadelphia Note.

The Rev. G. Tabor Thompson, formerly a Baptist clergyman, officiates at the Temple of the First Association of Spiritualists, founded 1852. Lyceum founded 1864. Services at 10:30 a. m. and 7:30 p. m.

Lyceum, 2:30 p. m.
Capt. Francis J. Pepper, President.
F. H. Morrell, Secretary.
The annual meeting will be held Monday, October 7th.

Pittsburg.

First Church of Spiritualists, Bouquet street, Pittsburg.
Regular services Sundays 11 a. m. and 7:45 p. m. Thursdays at 7:45 p. m.
Lyceum Sundays at 10 a. m.
Ladies' Aid Thursday afternoons at 3.
Visitors cordially welcome.

Be brief. Nowadays the person who condenses an hour's thought in a minute's talk is the man who is deemed wise.

PRESIDENT'S REPORT.

(Continued from page 6.)

over more than a century of civil and religious history to determine certain facts that I felt would be of moment to an accurate account of the progress of Spiritualism. I shall be able to turn over to my successor a manuscript of about 25,000 words, and certain notes that may be of use to him. Let me call your attention to the fact that the writing of a truthful history involves an immense amount of study. The historian is obliged to carry a great many things in memory, or to depend upon such notes as may quicken his mind at the moment of writing. The work is difficult and should receive the undivided attention of one person. To do this work as it should be done your historian ought to have an assistant. It is useless, however, to argue this question in this report. Other interests require large outlays and are making heavy drafts upon our treasury. The history, to my mind, is one of the paramount needs of the hour. I urge the continuation of this branch of our work in a wholly independent manner, and respectfully recommend that it be placed in the hands of some one who can devote his whole time to the work. Our veteran aged workers are rapidly passing away. Their reminiscences necessarily form a very large part of the history of our movement. They must be consulted while in bodily form. Let us act upon this important matter and make it possible for the history to be written as it should be with due regard to truth. It cannot be done in one year, nor yet in two years. I ask you to bring your best thought to this matter, and respectfully request to take such action as will bring forth better results during the coming year.

Editor at Large.

I began work as your editor at large in December, 1906. Very few articles were required at my hands during that month and the one following. Beginning with February, 1907, almost daily demands were made upon us for articles in defense of our movement, or in correction of misleading statements concerning it. I subscribed to a clipping bureau, through the instrumentality of which I was able to keep in touch with everything that was said for and against Spiritualism by the secular papers of the United States, Canada and Europe. Interested friends of our movement sent me almost as many as I received from the bureau. A conservative estimate of the number received is the one given earlier in this report. Articles from my pen have found their way into the columns of the secular press of 27 states of the Union and two of the Canadian provinces. I have also written for all of the Spiritualist papers and tried to keep our own people informed with regard to the progress of our cause. I feel that the work of the editor at large should be continued another year, and I recommend action accordingly. If the historian be given an assistant, this special work can be placed in the hands of that officer with no loss to our movement as a whole.

The Lyceum.

I regret that I can only report progress in this very important branch of our work. Our national superintendent, Mrs. Anna L. Gillespie, entered into the work with great earnestness at the opening of her official term. She met with but little encouragement from the various lyceums and from the officers of our local societies. I believe there are but 34 lyceums in existence in the United States. Our superintendent did her best to come into direct touch with them all and sought by every means in her power to organize new ones wherever there was a promise of success. The removal of her husband to British Columbia forced her to resign her position after a few months' service. She filed her report with our national secretary and placed in the hands of that officer all papers that were in her possession. No doubt our secretary will make special reference to this same subject. I have only to add that your official board did not choose a successor to Mrs. Gillespie, deeming it best to hold this work in abeyance until the assembling of this convention. May I urge this matter upon you with respectful emphasis? This branch of our work has been neglected in by-gone years, and will, I fear, continue to languish in influence and power unless something is done at this convention to infuse new life into the lyceum movement. The importance must be apparent to you all. I recommend action, not talk, and ask you, once more, to solve this problem correctly by your votes at this time. I hope some one on this floor will be able to explain to us why the lyceum work has flourished in England and deteriorated in America.

[CONCLUDED NEXT WEEK.]

Spirituality the Cure for this Sick World.

It needs no argument to prove that this world is very sick. On every hand we see much suffering, physical, mental, social and spiritual.

For more than fifty years, I have striven with all my power to find a cure for all these many ills. I have read the creeds of all isms, sought to find the cure through all the many ideas of reform. At last I came to the conclusion that the cure lies in every human being not through dogma, or ism, but in the true, clear and perfect knowledge of self. Seek to know thyself; study all the mysteries of thine own being, and remember that all there is of sin is broken laws. When each law of our being and nature is obeyed, then all is peace, harmony, health and happiness.

The first and most important law of our being to obey is the spiritual law and the right use of the same.

Spiritual gifts there are many, as Paul fully describes in 1st Corinthians, 12th chapter, but none of these gifts, none of these many attributes of mediumship alone will cure us, yet all are beautiful and should be unfolded. Paul speaks wisely when he says "Covet earnestly the best gifts, and yet show I unto you a more excellent way." What is that more excellent way? It is fully disclosed in 1st Corinthians, 13th Chapter. The teaching of that marvelous chapter, when fully understood and daily lived, will lead us into the love kingdom where all hate, all malice, and evil thoughts and acts leave us. This is spirituality, no revenge in our souls toward any one, only pity; no hate in our hearts, only love divine that is to lift all men and all women up out of self into the higher kingdom of good, charity, love, peace and harmony.

When in that kingdom all spiritual gifts become illumined, purified, exalted and bless the owner and all mankind. Thus mediumship becomes sanctified and each gift becomes the instrument of the love, holy redeemed spirits and angels.

Spirit communion is a fact. All classes of thinkers are recognizing this truth yet many fear mediumship because of some things that have occurred among mediums and Spiritualists but when love, spirituality, charity and the divine use of all these gifts shall be in all, common to all, there will be no fear.

How shall we reach that blest condition? By obeying the God within us, listen to the still small voice of the soul, the real man and woman, the real Ego that created us and should always control us. Our bodies, our senses of life which is all right when all is moved and centralized by our soul, or spiritual life.

First seek the kingdom of heaven and all things shall be added or given us.

Prayer does not change God nor the laws of our being, yet true prayer does lift up the real man and woman into the sublime life and light by which we can see the way to walk and live. That light you may call walking by faith, yet it is not blind faith but spiritual knowledge. The more you thus walk, and the more you thus live, the more power, strength, health life and peace you will have.

I care not what creed, church or dogma may aid you, anything and everything that helps you toward the true knowledge of self, the true unfolding of your spiritual nature. It can come to you through your own efforts and the angel helpers, if you will seek, trust and obey the "light that lighteth every man that cometh into the world." Will you do it? When you do, all passion will be used as a magazine of power for good, not wasted force on the altar of sensuous pleasure. All anger will be turned into love and be used to bless and not curse thy fellowmen.

Intemperance, lust, hate, jealousy, and selfishness will all be subdued under the radiant light of love and charity.

Though you may be poor in this world's goods, you will be rich in the treasure this sensuous, selfish world cannot give, nor can it take it away.

Each day strive for the higher kingdom of love, each day seek not self but others to bless, each day conquer some weakness that hitherto has made thee break some law of your being, each day in your work become more Christlike, more your own ideal, more true and in better harmony with self, then truth will give you lots to do the perfecting of your own life and character, the upbuilding of your own spiritual power, and the unfolding of your own spiritual gifts.

If at first you do not reach your ideal try and try again, remembering that in ascending the Spiritual Alps, it is not all done in a day, week or

year; but through continuous, noble effort, you will accomplish it and the farther you progress the stronger you will be physically, mentally and in all departments of your being for in unfolding your inner, real spiritual self you are working at the roots and not the limbs, buds or leaves or the tree of life.

A. B. SPINNEY.

Belding, Mich.

FRANK MINISTER WU.

The Shrewd Chinese Diplomat and His Interesting Ways.

The return of Wu Ting Fang to this country as the representative of the Chinese emperor has been ascribed in part to the popularity he achieved with the American people and especially with the American press. Although he is not of very high rank and has not held other diplomatic posts of first importance, he won a reputation while in America before as a diplomat of no mean ability. His course during the Boxer Insurrection especially commended him to the government and people of this country as a man of force, character and integrity. His sense of humor has often been a help to Minister Wu and has sometimes helped him out of embarrassing situations.

The Celestial diplomat takes after the late Li Hung Chang in being a good questioner. He is sometimes in-



WU TING FANG.

quisitive, too, in respect to matters which Americans generally regard as their private affairs. Unmarried women are usually afraid of him. He invariably asks them why they don't get married. If he meets a married woman he asks her how many children she has, and if she has none at all he expresses surprise and wants to know the reason. One day during his previous service at Washington Minister Wu was visited by a newspaper correspondent who seemed to regard himself as a great man. Before he had learned anything whatever from the minister the latter was plying him with his usual questions. When the query as to the amount of his weekly stipend was put the correspondent heaved up his chest, stroked his mustache with pride and prepared to astonish the simple Celestial.

"One hundred and fifty dollars a week," he exclaimed.

"It is too much," came quick as a shot from the minister's lips; "it is altogether too much. You are not worth more than \$25 a week."

Later on, by dint of cross examination of other newspaper men, Mr. Wu learned that his \$150 a week visitor had prevaricated to the extent of about \$90 the week. The next time this gentleman called at the legation and sent his card to the minister he was accorded an audience, but the first thing the minister said to him was:

"You lied to me about your salary. If you will lie about such a thing as that you will lie about anything. I do not trust you. I have nothing to tell you. I want to revise my former estimate of your value. Instead of being worth \$25 a week you are not worth anything, sir. Good day."

The Happy Life.

How happy is he born and taught
That severeth not another's will.
Whose armor is his honest thought
And simple truth his utmost skill!

Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the worldly care
Of public fame or private breath!

Who envies none that chance doth raise
Or vice; who never understood
How deepest wounds are given by praise,
Nor rules of state, but rules of good;

Who hath his life from rumors freed,
Whose conscience is his strong retreat;
Whose state can neither flatterers feed
Nor ruin make oppressors great;

Who God doth love and early pray
More of his grace than gifts to lend
And entertains the harmless day
With a religious book or friend.

This man is freed from servile bands
Of hope to rise or fear to fall—
Lord of himself, though not of lands,
And, having nothing, yet hath all.

—Sir Henry Wotton.

SCIENCE AND SPIRITUALISM.

Their Conclusions Are Not Necessarily Antagonistic.

The following article by Prof. Alfred Russell Wallace was published in the North American Review in 1885 and is good reading today:

"Life is the elaboration of soul through the varied transformations of matter."—Spiritual Evolution.

It is a common, but I believe a mistaken, notion that the conclusions of science are antagonistic to the alleged phenomena of Modern Spiritualism. The majority of our teachers and students of science are no doubt antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture—of being, in fact, either half-insane enthusiasts or credulous fools. Such denunciations, however, affect us little. The fact that Spiritualism has firmly established itself in our skeptical and materialistic age, that it has continually grown and developed for nearly forty years, that by mere weight of evidence and in spite of the most powerful prepossessions it has compelled recognition by an ever-increasing body of adherents in the highest ranks of science and philosophy, and, finally, that despite abuse and misrepresentation, the folly of enthusiasts and the knavery of imposters, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made—all this affords a conclusive answer to the objections so commonly urged against it. Let us, then, simply ignore the scorn and incredulity of those who really know nothing of the matter, and consider briefly what are the actual relations of Science and Spiritualism, and to what extent the latter supplements and illumines the former.

Science may be defined as knowledge of the universe in which we live—full and systematized knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing and despises nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself. Now Modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been hitherto little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there is no law of nature yet known to us but may be apparently contravened by the action of more recondite laws of force. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course. They have now collected an enormous body of observations, tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and they simply refuse to recognize the competence of those who have no acquaintance whatever with the facts to determine the value or correctness of those conclusions.

We who have satisfied ourselves of the reality of the phenomena of Modern Spiritualism, in all their wide-reaching extent and endless variety, are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing Socrates and St. Augustine, Luther and Swedenborg, as the credulous victims of delusion or imposture. The so-called miracles and supernatural events which pervade the sacred books and historical records of all nations find their place among natural phenomena, and need no longer be laboriously explained away. The witchcraft mania of Europe and America affords the

materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror and appeared to justify the cruel punishments by which it was attempted to be suppressed. Local folk-lore and superstition acquire a living interest, since they are often based on phenomena which we can reproduce under proper conditions, and the same may be said of much of the sorcery and magic of the middle ages. In these and many other ways history and anthropology are illuminated by Spiritualism.

To the teacher of religion it is of vital importance, since it enables him to meet the skeptic on his own ground, to adduce facts and evidence for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years.

Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "unseen universe" of forces the study of which continually opens up fresh words of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Modern science utterly fails to realize the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organization." Spiritualism on the other hand recognizes in mind the cause of organization and perhaps even of matter itself, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds indistinguishable from those of human beings yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no recognition, and with an ethereal chemistry whose transformations are far more marvelous than any of those with which science deals. It thus gives us proof that there are possibilities of organized existence beyond those of the material world, and in doing so removes the great stumbling-block in the way of belief in a future state of existence—the impossibility so often felt by the student of material science of separating the conscious mind from its partnership with the brain and nervous system.

On the spiritual theory man consists essentially of a spiritual nature and mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus the whole *raison d'être* of the material universe—with all of its marvelous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms—is to serve the grand purpose of developing human spirits in human bodies.

This world-life not only lends itself to the production by gradual evolution of the physical body needed for the growth and nourishment of a human soul, but by its imperfections tends to the continuous development of the higher spiritual nature of man. In a perfect and harmonious world perfect beings might possibly have been created, but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of mind as well as matter.

The need for labor in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the painstaking and devoted search required to wrest from nature her secret powers and hidden treasures—all directly assist in developing the varied powers of mind and body, and the nobler impulses of our nature. Thus all the material imperfections of our globe, the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as stimuli to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain, that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity and love, which

we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means."

Such a view as this affords us perhaps the best attainable solution of the great world-old problem of the origin of evil; for if it is the very means of creating and developing the higher moral attributes of man, those attributes which alone render him fit for a permanent spiritual existence, and for continuous progression, then the mere temporary sin and misery of the world must be held to be fully justified by the supreme nature and permanent character of what they lead to. From this point of view the vision of the poet becomes to us the best expression of the truth. We, too, believe that

All Nature is but Art, unknown to thee;
All Chance, Direction which thou canst not see;
All Discord, Harmony not understood;
All partial Evil, universal Good.

Finally, these teachings of Modern Spiritualism furnish us with the much-needed basis of a true ethical system. We learn by it that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading din and suffering, are in all probability the only means of developing in us those highest moral qualities summarized as "love" by St. Paul, and "altruism" by our modern teachers, which all admit must be cultivated and extended to the utmost if we are really to make progress toward a higher social state. The modern philosophers can, however, give no sufficient reason why we should practice these virtues. If, as they teach us, not only our own lives end here but the life of the whole human race is sure to end some day, it is difficult to see any adequate outcome of the painful self-sacrifice they inculcate, while there is certainly no motive adduced which will be sufficiently powerful to withdraw from selfish pleasures that numerous class which derives from them its chief enjoyment. But when men are taught from childhood that the whole material universe exists for the very purpose of developing beings possessing these attributes, that evil and pain, sin and suffering, all tend to the same end, and that the characters developed here will make further progress toward a nobler and happier existence in the spiritual world, just in proportion as our higher moral feelings are cultivated here—and when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of unknown ancient writers, but as being founded on direct knowledge of the spirit-world, and the continued actual reception of teachings from it, then indeed we shall have in our midst "a power that makes for righteousness."

Thus, Modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge that our conscious life does not perish with our physical body. To all who will earnestly inquire it gives—

The deep assurance that the wrongs of life
Will find their perfect guardian! That the scheme
So broken here, will elsewhere be fulfilled!
Hope not a dreamer's dream!
Love's long last yearnings satisfied, not still'd!

"This argument applies, of course, to other worlds and systems, all of which, on the spiritual hypothesis, either have been or will be the scenes of the development of human souls."

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association meetings and the work of our State organizer and missionary for the fall and winter campaign.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with a view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to co-operate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds, Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres.
East Aurora, New York.

Dr. Agnes V. Kelley A graduate physician of 20 years' experience in treating all manner of disease, will take the sick in her own home to treat, where they will be comfortably situated and receive every care. If you are not able to come to me, and desire it, I will visit you in your own home. I diagnose disease either according to the old pathology or clairvoyantly. My method of practice is the Biochemic (life chemistry). I can cure you. Write to me by my spiritual name
RONALD ROMYEN,
331 East Second St.,
Jamestown, N. Y.

MEDIUMSHIP AND FRAUD.

It is a significant "sign of the times," that a thorough sifting is in process among Spiritualists. The keen sense of truthfulness which demands honesty in mediumship is creditable, and the reaction from over-credulity is quite sure to produce the opposite extreme. Extremes balance each other. All of nature's processes manifest the same law. The discovery of numerous frauds among mediums is not a new revelation; but the rising protest, and intense denunciation, by leading Spiritualists and representative publications, is a new "departure." Many are startled, perplexed, confused, and even angered, at the open denunciations and reputed exposures of erstwhile credited mediums, who have been regarded by thousands as the cream of excellence and reliability. Some lose faith in all and go back to the cold promises of materialism, to

shiver their lives away in doubting darkness. I may be a heretic; but I think I have good reasons for believing that "All is not gold that glitters;" and all is not truth that seems good, and all is not fraud that is denounced as such, in this crisis of new exactions and the awakening of moral sensibility that sharply demands a clear cut line of distinction between mediumship and mockery, facts and frauds. As truth and falsehood, good and evil, are strangely compounded in human nature, and in all life's relations are manifest, it seems to me not strange or unusual that a good medium, whose average life may be as nearly upright as others whom we trust and love may have genuine spiritual phenomena and in the same seance may deceive with tricks. And further, there seems to be abundant evidence that, in many cases, the medium is acted upon by some tricky Diakka to play upon the credulity of the unsuspecting, just for amusement. The extravagant demands for marvels, which usually dominate seances, must, in the nature of things, exert a strong influence upon the sensitive who is the center of their attention, and inspire a determined effort to meet the demand, honestly if possible, dishonestly if it seem necessary. Of course, there is a class of conscienceless pretenders who have no mediumship and who go to the seance equipped with means for the production of phenomena at will and are skilled in the art of deception so as to almost "deceive the very elect." And these usually present more wonderful manifestations than do genuine mediums. But they can be detected and exposed, if the investigators see fit to protect themselves against fraud. But usually they invite it, by shutting their eyes and opening their mouths and swallowing all that is offered them. Spirits may trick us in spite of all our efforts to make conditions fraud-proof. But that involves an entirely different issue. Physical phenomena and much of the mental have very little value for any other purpose than to demonstrate the presence and power of incarnate human beings, and this is done just as effectually by tricky spirits as by any others.

Conditions can be made to prevent tricks by the medium by any secret of legerdemain; but we know of no conditions that can secure us against the deceptions of the incarnate. It is often assumed that we can safeguard ourselves by taking to the seance an unsullied character. That we invite dishonest spirits by our own dishonesty. But this assumption will not hold in experience. The psychic influence of a pure presence must count for something in determining the quality of manifestations or communications. But one or all of the sitters cannot assure the seance against the possible intrusion of "deceiving spirits." If it could, why not protect them against a deceiving medium by the force of moral influence? Some 20 years ago I expressed, in the Religio Philosophical Journal, a decided opinion that all sitters could, if they would, render fraud impossible, so far as physical phenomena were concerned. That it was not difficult to so arrange conditions that fraud on the part of the medium would be impossible, and I then held, and still hold, that such fraud-proof conditions were not a bar to true mediumship, but a protection to the medium, inasmuch as it would disarm suspicion and secure confidence in the medium's entire innocence, no matter what might occur. Mr. Bundy, then editor of the Journal, added the query: "Will Mr. Howe kindly inform us how conditions can be made that will prevent the intrusion and tricks of meddling spirits?" This was a begging of the question. I had not claimed that we could secure fraud-proof conditions against incarnate

spirits, but simply that we could secure ourselves against volitional deception of the medium. That the whole issue. If spirits trick then spirits exist and manifest, that is one supreme question which phenomena are believed to settle. The medium is innocent of fraud, whatever phenomena transpire, psychic order must be credited to spirits and that settles the question that spirits do exist and manifest means of mediums.

LYMAN C. H.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose elements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe or advertise in the Sunflower by the year upon application, have their names and address placed in this column under one heading for charge. If more than one heading is desired per year for each heading. Those marked with a star will attend funerals.

MESSAGE MEDIUMS.

*Mary E. Clark, 351 So. Warren St., Syracuse, N. Y.
*Fred B. Niles, 35 Gay St., Marlboro, Mass.
*Mrs. Tyler Moulton, 424 Lilly Ave., Columbus, Ohio.
*Mrs. Elise Stumpf, Lake Helen, Fla.
*Harriet H. Danforth, Lily Dale, N. Y.
*Charles Harding, 632 Dundas St., Wood Ont.
*Mrs. B. W. Belcher, 293 Pleasant St., Malden, Mass.
*C. Walter Lynn, 784 8th St., Oakland, Cal.
*Mrs. O. W. Grant, 135 Prospect Ave., B. N. Y.
*Mrs. Edith McCrossman, 262 East First Columbus, O.
*Mrs. Elizabeth J. Demarest, Lily Dale, N. Y.
*Eva Schwartz, 214 East 25th St., 3d A. New York City.

HEALERS.

Dr. C. D. King, Onset, Mass.
*Mrs. F. E. Ellwanger, 2241 North 13th Philadelphia, Pa.
*Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
*Mrs. Dr. Dobson-Barker, 230 North 8th San Jose, Cal.
*Mrs. A. A. Cawcroft, 333 East 2nd, Jamestown, N. Y.
*Vincel Drahos, Jim Block, Cedar Rapids, Iowa, Mich.
*Mrs. Jennie Martin, 49 Dudley Place, Philadelphia, Pa.
*Mrs. F. E. Ellwanger, 2241 North 13th Philadelphia, Pa.
*Mrs. M. E. Williams, 201 Richmond St., Columbus, O.
*Mrs. S. Harris, 165 1/2 North High St., Columbus, O.
*Rev. Dr. J. B. Geddes, 103 Lafayette St., City, N. J.
*Mattie E. Hall, Whitewater, Wis.
*Mary C. Ward, Kingsville, O.
*G. W. Kates and wife, 600 Pennsylvania S. E., Washington, D. C.
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Mrs. Dr. Dobson-Barker.

230 N. 6th St. San Jose, Cal.

Hartford, Conn., April 6.
Dear Sisters:—I received your kind letter contents, and may God bless you both for kindness to me. I have been taking the since March 28. Before taking it I was in a week, could not stand on my feet, and faint from weakness and dizzy spells. I received two awful falls. I am now up and been around my room for the last three days feel so much stronger. The neighbors a tion the great change in me for the past days and I have told them who did it. I must now close, with a God bless you your kindness to a suffering sister.

MRS. ANNIE WAT

94 Chestnut Street.

Mrs. Dr. Dobson-Barker:—
Enclosed find \$1.15 for another month's ment. Your medicine you sent me last mo me more good than all the medicine I hav in the four years I have been taking medi sincerely hope you can keep me improving an myself again. You have my very best for your success in healing suffering huma
Cache, Okla. MRS. LENA B.

Mrs. Dr. Dobson-Barker:—
Please send me four more magnetized. The four you sent last month worked won a lady friend of mine. Her feet balled physicians, but now all the swelling has down and she is so happy and is spread wonderful works wherever she goes, know you never failed in all these cases. Mrs. J. of Prattville is now enjoying perfect heal sends her compliments to you and your da She suffered since 1877. Do you remembe ing Mrs. Sarah B. Smith in 1903? She is of the healthiest women of her age—ma September, 1904, and has a fine baby bo was given up by our doctors. In fact, s patients are in robust health. E. E. CHAM

Manchester, Jamaica, B. W. I.

SPIRIT PHOTOGRAPH

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